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AMAA News

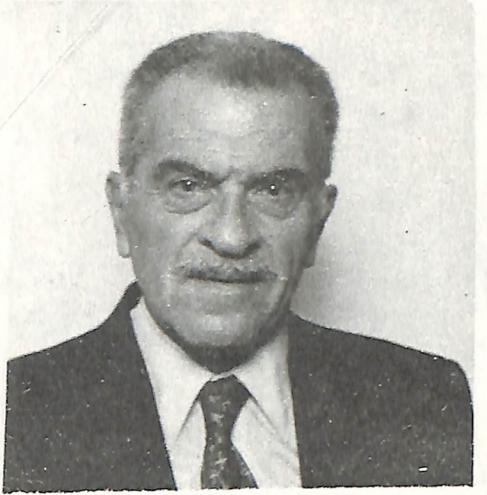
Publication of the
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Editors:

- G.H. Chopourian
- M.B. Janbazian



The Armenian Evangelical Church of Ainjar, Lebanon, celebrating the "Feast of Harvest." On the second Sunday in September of each year, members of the Congregation bring gifts of farm produce from their own lands to decorate the church for the worship service. In this way, they not only celebrate the goodness of God to them but also share their blessings with the less fortunate. Following the church service, the gifts are donated to the Center For the Armenian Handicapped in Lebanon.



Nazar Y. Daghlian

We have just started a New Year and generally at this time feelings of uncertainty concerning what lies ahead in an individual's or family's life, a church's life, an organization's life, or a nation's life are often the cause of anxiety and fear.

The attitude of large numbers of people toward the uncertain future is sharply focused by the manner in which they face some of the ordinary experiences of life. Consider the way most people celebrate New Year's Eve. They get drunk or 'high', or try their luck through gambling. Psychiatrists have found out that this is an unconscious attempt to hide the fear of what may lie ahead. The future is uncertain. People, often, do not relish the necessity of facing it. So they make merry, laugh louder and drink more. In doing it they are seeking vainly for some means to escape reality.

But it is not only those using such futile methods who tremble before the unforeseen. Few of us are entirely free from anxiety. Don't we, on every occasion lament, "If I only knew what was ahead of me?"

The problems which concern us are both personal and social. What is ahead economically for us and for our world, inflation, rising prices, the value of the dollar, the stock market? If only we could be certain of security for our families! If we are to live with a continued sense of power, it is clear that we must discover the technique by which we can face the future and the unforeseen.

The early Christians were focused by

their pressing hardships to learn how to handle this problem. The Apostle Paul was aware of the almost inevitable trials and persecutions which were ahead when he sent the two letters addressed to Timothy. He had left the young man in Ephesus to take charge of the Christian community in that thriving metropolis. His instructions to Timothy were both practical and inspiring. Throughout each of the letters, Paul demonstrated that he possessed a faith through whatever might be ahead. Paul's secret of triumphant living is summarized in II Tim. 2:19 where he declares: "Nevertheless, the foundation of God standeth sure."

The unforeseen loses its terror when we can testify with confidence that "the foundations of God standeth sure."

Here is Paul's remedy for uncertainty and fear! "Nevertheless, the foundation of God standeth sure!" The word "Nevertheless" is significant. "Never-less-than-this," God stands sure. The assurance of God's presence, and His interest in the individual's Christian life, were important facts on which Paul felt he could depend.

As we face the future, the New Year (1986) and the years ahead, much of our uncertainty can be dissipated if we will accept the implications of this fundamental truth. God is a sure fact! His purposes for the world are everlasting! His foundations cannot be shaken by what individual men, or groups of men, or nations may do.

Unexpected greatness has often been found in human lives which seemed to have but slight opportunity for development. A baby was born in Germany to a drunken father and a tubercular mother. What possible future could such a child have? Yet he grew up to write some of the world's greatest music. Beethoven's Ninth Symphony remains one of the most eloquent witnesses of man's faith in God as expressed through the medium of music.

Or think of the poet who became blind when he was on the threshold of his greatest productivity. John Milton must

—Nazar Y. Daghlian

are nothing new. We find it constantly throughout history, specially after wars. And we can face these more positively, that is, face the unforeseen more positively if we remember that tragedy and corruption are not necessarily the harbingers of a new twilight for man on the earth. Just remember these things will pass away.

In the second place, when we face the unforeseen we should expect great things from God. When we face the future, it is usually with a fear of possible evil rather than with a spirit of anticipation of the pleasurable events and friendships which may also be in the offing. Those who would be spiritually strong must learn to anticipate the unforeseen joy which life promises.

It is not difficult to anticipate the unforeseen blessings which will come in our personal, national or world life. Since the discovery and use of atomic or nuclear power, most people have looked with fear and suspicion to the future. The destruction, the complete annihilation of mankind has worried us continually. Let us look at it in another way. Let us learn to expect unforeseen goodness instead of bewailing the certainty of impending doom. Nuclear reactors are dangerous, yet they might be our only source of energy in the future. Let us have faith in God who has often raised the right man at the right time. If, with our God-given wisdom, we can discover atomic or nuclear power, we can also discover ways of preventing complete destruction.

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First of all, it enables us to see life in perspective. Uncertainties, hardships, dissatisfaction, economic and social crises, social unrest, poverty, youth in revolt during and after the Vietnam War,

(Cont. on page 7)

—Mark Mousesian

Editor's Note: In June 1985, the AMAA made the first awards in its James G. Jameson Essay Contest. Among the entries submitted, the essays of Mr. Mark Mousesian of Forest Hills, N.Y., and Mr. John Ajemian of Chicago, Ill., tied for first prize. Because of its timely theme and well-researched subject, Mr. Mousesian's essay entitled, "The New Millet: Causes of Armenian Immigration to the United States," was recommended for publication in the AMAA NEWS by the publication Committee of the AMAA which administers the contest. In response to that recommendation, we are pleased to present Mr. Mousesian's essay as shortened and edited by Dr. Fred Assadourian, Chairman of AMAA's Publication Committee. We hope it will be of interest to our readers and will serve as an additional incentive to our youth to participate in the James G. Jameson Essay Contest. For information on the contest, see page 12 or write to the AMAA office.

In the grand scheme of American ethnicity, Armenians play a relatively small role. Estimates of the number of persons of our ancestry living in the United States hover around half a million (there are only five or six million Armenians worldwide), which means that most Americans have probably never even met an Armenian. Yet because Armenians have been a significant regional minority in areas such as the Northeast and California's San Joaquin Valley, they have made important contributions to American politics and economic growth. There are thriving communities in Greater Boston and in Fresno, California; indeed, the present Governor of California is of Armenian parentage. Hence, a study of the evolution of Armenian-American culture has practical significance as well as scholarly interest.

The prevalent assumption about Armenian immigration to the United States is that it was a monolithic process. Arme-

nians were forced off their ancestral land, and, in a blind panic, fled anywhere, with a few coming to the United States. The primary impetus for the exodus from Turkey was the officially sanctioned deportation and murder of Armenians during World War I and before.

Why, then, did so many Armenians—roughly 100,000 of the 850,000 that survived the massacres—choose to immigrate to America, despite the great distance between Turkey and the United States? The reason is that Armenians, especially Turkish Armenians, had a long relationship with Americans. Beginning in the 1830s, and throughout the nineteenth century, Protestant missionaries were instrumental in the religious and secular education of Armenians in Turkey. There was also some immigration to the United States. Bonds with America and, more importantly, with Armenians in America, were thus formed long before the massacres occurred. When the killing started, America was considered to be a desirable destination.

Armenian immigration to the United States has the following historical background. The traditional land of Armenia is roughly the eastern quarter of what is now Turkey, along with the small Armenian Soviet Socialist Republic. As a people, Armenians have been known since around 1000 B.C., even before they populated a small but troublesome province of Cyrus the First's Persia. Throughout their history, Armenians were dominated by outsiders, or *odars*, such as the Assyrians, Persians, Macedonians, and Romans. In the nineteenth century, the ruling *odar* was the Ottoman Empire.

Armenians, at first glance, seem to have fared very well under Ottoman rule. They were a stable and cosmopolitan community—*millet* was the official designation—including bankers, lawyers, and other professionals. Some even had positions in the government. Bernard Lewis notes that the Armenians "at the beginning of the nineteenth century were

The Inspirational Corner

TO RESIST OR TO SURRENDER

They would resist indeed with all their might. Fight with all their strength. They would not surrender at Avarair! All day the battle would rage. At dusk it would be over. Of the enemy 3544 dead. Of the Armenians, 1636 including Vartan and other princes. The battle was lost but the war would continue. By 487 A.D. the Armenians would gain their freedom, and worship in peace.

Paul Tournier, a Christian psychiatrist asks: "What makes an individual or a group decide to impose its will upon another and the other to give in? Or both

to hold off each other in unceasing struggle? What makes some people carry along by a power which surprises them to a victory equally surprising? Why is it then when two wills confront each other, both unwilling to surrender, eventually one, and not necessarily the stronger, surrenders?"

Yazdegerd wanted the Armenians to surrender. To achieve his goal, he lashed out with 300,000 soldiers. The Armenians lost the fight, but refused to surrender. Why? Because they had surrendered to God. To resist men, one must

surrender to God!

In II Corinthians 6: 3-10, the Apostle Paul states that his ministry was more important than his person. Therefore, he could endure afflictions, anguish and even death. And since Paul's faith, hope and comfort were rooted in Christ, he could live for the future. Vartan and his comrades likewise.

Today we have the same Savior, the same option. We can resist the world by surrendering to Christ.

—Karl V. Avakian

still known as *millet-i-sâdkia*, the loyal community, and were described . . . as the minority group most loyal to the Ottoman Empire and most trusted by the Turks.¹¹ By the same token, though, they were, as Christians in a Moslem land, considered *rayahs*, or unwashed infidels, and were never able to mix freely and publicly with Moslem society. Armenians were always strictly segregated, and violence against Armenian farmers in the countryside was a recurring phenomenon.

When the Ottoman Empire began to crumble in the late nineteenth century, Armenians, along with Albanians, Bulgarians, Greeks, and Syrians, began to press for a national identity and homeland. Armenian nationalist parties were encouraged in their efforts by the seeming support given by British and other European diplomats during the 1880s. Sultan Abdul Hamid's response was swift and unequivocal. In two years, from 1894 to 1986, roughly 300,000 Armenians were killed by Turkish citizens with government sanction.² Britain and France protested, but not strongly enough to refute Hamid's argument that the "Armenian situation is an internal matter."³ Not surprisingly, the first mass movement of Armenians to America was during the 1890s.

The work of Hamid was nothing compared to the systematic and planned answer to the "Armenian question" which was devised by his successors during Turkey's disastrous involvement in World War I. In the words of British historian Christopher Walker, "the young Turks made a calculated attempt to exterminate all Armenians in Turkish Armenia and Central Anatolia."⁴ In a manner which anticipated Hitler's war against the Jews, the Turkish government implemented carefully designed plans for the elimination of the racially inferior *rayahs*. It succeeded in deporting, or, more usually, torturing and killing one million of the 1,846,000 Armenians estimated living in Turkey.⁵ European nations, including Turkey's ally Germany, protested, but the Young Turks echoed Hamid—"the Armenian question was an internal affair. American Ambassador Henry Morgenthau reported the response of Talaat Bey, Minister of the Interior, to his complaints: "It is no use for you to argue. We have already disposed of three-fourths of the Armenians; there are none left in Bitlis, Van, and Erzurum. The hatred is intense . . . we are going to finish with them."⁶

At the beginning of the nineteenth century, America was virtually unknown among Armenians except for isolated individuals, such as "Martin the Armenian," who emigrated to Jamestown in 1618, and Stephen Zadoorian, an Armenian cleric who came to New England in 1682 as a guest of the Church of England.⁷ In the 1830's, however, this situation was drastically altered. American Protestant clergymen began to organize missions in Turkey. In 1831, the American Board of Commissioners for Foreign Missions set up headquarters in Bebek, just outside Constantinople. Moslem Turks, and not Armenian Orthodox Christians, were the first object of the missionaries. When the former proved unresponsive, the Americans began to establish churches and schools for the latter. The missionaries "were convinced that the 'corrupt Christianity' of the Oriental Churches was impeding the spread of the Gospel among the 'heathen' Turks, and so they began to preach among the Armenians after they failed with the Greeks."⁸

The success of the missionaries was enormous. In 1843 Horatio Southgate, an Episcopal priest, wrote to his superiors that there were enough Protestants to form a new *millet*.⁹ By mid-century they had established roughly twenty colleges attended by thousands of Armenians, Orthodox and Protestant alike.¹⁰

The missionary achievements did not go unnoticed back home, and in the 1870s the Board decided to expand activities throughout Turkey, spreading its operations into the hinterland of the Anatolian Plateau. By 1900, "the American Board for Foreign Missions had established 127 Protestant congregations with 13,000 communicants, and 400 schools with 23,000 pupils."¹¹ Within two generations, Armenians had reached the point where children "mastered the English language and Anglo-Saxon education and learned the value of personal and natural liberty."¹²

Increased immigration to the United States was a direct result of the work of these missionaries in Turkey. Dr. Goodell, a prominent member of the Board, recognized this fact when he informed his colleagues that it was the presence and contact with American missionaries in Turkey that started the movement of Armenians to America.¹³ Missionaries offered bright students the chance to come to the United States to further their education, and the students, "having learned from their teachers the advantages and opportunities that exist across the water, having acquired the English language and being able to get good advice as to location . . . and letters of introduction," gladly accepted.¹⁴ Around one hundred students attended American universities in the years before 1870. One, a Yale graduate, is credited with developing the black and green colors used on paper money.¹⁵ The Board paid the costs and helped the immigrants adjust to American life. Hagop Bogolian, a student who emigrated in 1875, related an incident which occurred shortly after his arrival. "As soon as Professor Anderson . . . and his wife heard that I was an Armenian, they looked me up and came to see me. When they spoke to me in Armenian I was so overjoyed that tears came to my eyes."¹⁶ America-fever spread throughout Turkey, and poorer non-students augmented the flow of Armenians. "The poorer classes," writes Mirak, "were lured by the spreading word of overnight fortunes and limitless opportunities to shift their sights to the ambitious journey to America."¹⁷

Many, if not all, of the students who emigrated to America stayed on only a short while—they "were really eager to acquire an education and return with this boon to their people."¹⁸ The returning Armenians began to occupy positions of leadership and respect in the Turkish Armenian *millet*; some, for example, took over the teaching positions held previously by Americans. However, other immigrants found the United States so hospitable that they decided to stay. These "renegade" students, as well as other Armenians who had been filtering into the country, began to organize communities. As times in Turkey worsened, more Armenians immigrated. By 1894, the start of Hamid's massacre, about 3000 Armenians had settled in the United States.¹⁹ The strength of the communities is evinced by the fact that the Armenian Orthodox Patriarchate (one of whose members had been educated at Union Theological Seminary) sent a prelate to

America in 1890 to organize parishes. Armenian Protestant congregations had been established earlier on a more casual basis, linked closely with American churches. In 1892, the first Armenian Protestant Church was consecrated in Worcester.

At the turn of the twentieth century, then, there was an American-educated Armenian elite in Turkey and several flourishing Armenian communities in the United States. Not a few Armenians, especially those in the export-import business, spent a good deal of time commuting between Boston and Constantinople.

At the end of World War I, population estimates used previously yield a figure of approximately 850,000 Armenian survivors as refugees in Turkey, trapped in desperate positions. League of Nations records from 1924 show that many drifted in abject poverty and settled in neighboring countries. The League's solution for this problem involved repatriating these refugees to the fledgling Russo-Armenian state. A loan for revitalizing the region's agriculture was also proposed. The Special Conference on Refugees, held in Geneva, requested "The Council of the League . . . in accordance with its expressed sympathy for refugees, to afford all possible facilities for the transfer of Armenian refugees to Soviet Armenia."²⁰ By 1927, the Greek government was so eager to get the 10,000 Armenian refugees out of Greece that its representative offered to pay 25% of the travel cost.²¹

As for the missionaries, their long association with the Armenians tainted them in the eyes of the Turks. Their schools and churches were closed by the government. Although lives were threatened, and some American pastors died side by side with their parishioners, most were able to return to America. Supporters of the missionaries in Congress passed a bill in 1919 authorizing the Near East Relief Society, which helped thousands of Armenians to escape to America.

United States immigration records show that about 70,980 Armenians immigrated to the United States between the years 1894-1917, and an additional 26,146 in the years 1920-1931.²² The dip in the later time interval is a result of the quota established in 1924, which severely limited access to America. The immigrants went to already established communities, making small Armenian neighborhoods like the ones in Watertown, Massachusetts, and Fresno, California, into "little Armenias."

THE JAMES G. JAMESON ESSAY CONTEST

The AMAA is pleased to announce the opening of the James G. Jameson Essay Contest on any aspect of the Armenian heritage such as literature, language, culture, geography, economy, history and religion. The contest is open to any full Armenian or part Armenian between the ages of 15 to 25. Unpublished entries only will be accepted until April 30, 1986. The winner of the contest, if any, will be awarded a prize of \$400.

The essay should be written in English and have a length of 1,000 to 2,000 words. Entries and/or inquiries should be directed to:

**AMAA James G. Jameson Essay Contest,
140 Forest Avenue, Paramus, NJ 07652.**

Armenian immigration to the United States is thus characterized by a dual nature. Armenians developed an interest in America in the nineteenth century as a result of their contact with Protestant missionaries—many came for an education, some stayed to start careers. Brutality forced the mass migration of Armenians to the little islands of ethnicity which had been founded by their friends and relatives. The second wave of immigrants had no intention of going back. As Mirak grimly points out, the Turks had seen to it that they had no reason to want to.

Armenians have become a permanent part of American society and moved on in succeeding generations to the business of starting a new life. The preoccupation of Armenians is, thankfully, no longer physical survival, but the creation of a new, voluntary *millet*, one held together by a wish to retain ethnicity rather than fear and violence. The central question is no longer whether Armenians will survive, but whether we can balance hopes for cultural unity with a desire for greater integration in American society.

NOTES:

¹Bernard Lewis, *The Emergence of Modern Turkey*, (London: Oxford University Press, 1965), 350.

²³Michael J. Arlen, *Passage to Ararat*, (New York: Farrar, Straus, and Giroux, 1975), 180.

⁴Christopher J. Walker, *Armenia—The Survival of a Nation*, (London: Croon Helm Ltd., 1980), 270.

⁵Walker, *Armenia*, 230.

⁶Arlen, *Passage to Ararat*, 234.

⁷Vladimir Wertsman, ed., *The Armenians in America 1618-1976*, (Dobbs Ferry, New York: Oceana Publications, Inc., 1978), 1.

⁸Robert Mirak, "Armenian Emigration to the United States to 1915," *Journal of Armenian Studies* I, 1 (1975), 7.

⁹"To the American Board of Commissioners for Foreign Missions," December 6, 1843, Horatio Southgate, *Concerning the Constantinople Mission*, (New York, Stanford and Sons, 1844), 24.

¹⁰Aram Yeretzian, "A History of Armenian Immigration to the America," Diss. Univ. of Southern California, 1923, 8.

¹¹Walker, *Armenia*, 126.

¹²Yeretzian, "A History of Armenian Immigration," 8.

¹³M. Vartan Malcom, *The Armenians in America*, (Boston: The Pilgrim Press, 1919), 74.

¹⁴Malcom, *The Armenians in America*, 76.

¹⁵Wertsman, *The Armenians in America*, 2.

¹⁶Hagop Bogolian, *In Search of the Soul of Civilization*, (Richmond, Virginia: Whitlet and Shepperson, 1925), 52.

¹⁷Mirak, "Armenian Emigration," 11.

¹⁸Wilson D. Wallis, *Fresno Armenians*, (Lawrence, Kansas: Coronado Press, 1965), 33.

¹⁹Malcom, *The Armenians in America*, 66.

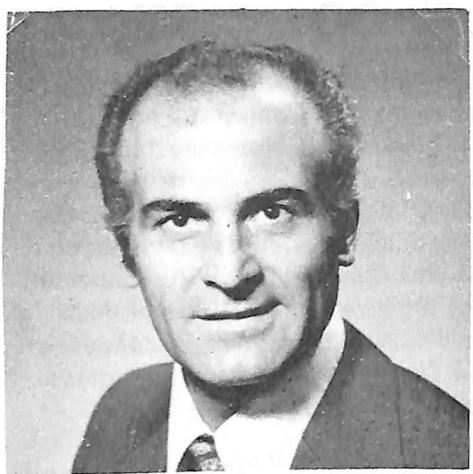
²⁰"Conference to Consider the Settlement of Refugees," League of Nations Publications, IV, 4, (1925), 5.

²¹"Conference to Consider the Settlement of Refugees," League of Nations Publications, XIII, 1 (1927), 16.

²²Yeretzian, "A History of Armenian Immigration," 13.

²³Federal Writers' Project, *The Armenians in Massachusetts*, (Boston: Works Project Assn. of Massachusetts, 1937), 33.

CHRISTIANITY IN THE MIDDLE EAST



M. B. Janbazian

as the Pentecost event.

Mass emigration of Christians from the Middle East and the increasing militancy of the Muslims of the area, should cause us concern and apprehension regarding the future of our Armenian Communities there. Just the same, we have to keep a reasonable perspective and bear in mind that all three of the living faiths of the Middle East have their own particular "providential" capacity to co-exist in the land of their birth. There are still countless thousands of Christians of other confessions whose God-given home and field of witness is that volatile sector of the world called the Middle East.

—M. B. Janbazian

But, as a missionary organization, what can the AMAA do in face of the situation which somehow affects our hope and faith in the future of the Christian churches in the Middle East? We believe there is at least one important thing we can and should do: As a testimony to our solidarity with and support of the Christian presence in the Middle East, we can pray more fervently than ever before for our Christian brethren there, and extend as generous a helping hand as we can to strengthen their Christian life and witness in a region where the need for the Gospel is more acute than any other place in the world.

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AFED CONTINUES TO SERVE CRITICAL NEEDS IN LEBANON

The Armenian Fund for Economic Development (AFED) continues to serve as an important source of relief provisions for the needy in the Armenian Community in troubled Lebanon. The Lebanese Project Director of the Fund, Ms. Seta Pamboukian, reports that during the period from March 1 through August 31, 1985, about \$384,000 were provided as low interest AFED loans to 330 needy and qualifying individuals. In addition, through the Orphans' and Widows' Program of the Fund, about \$23,000 were allocated as monthly stipends to orphans and widows in the Community.

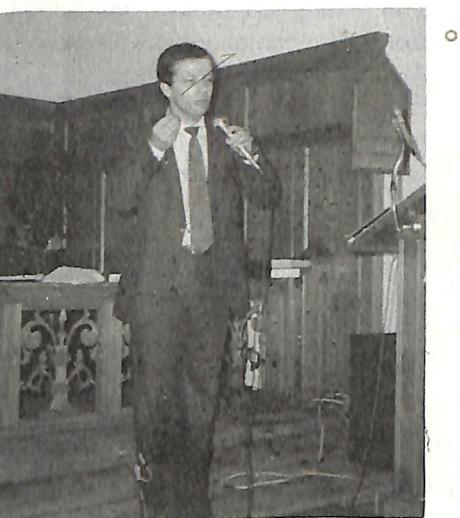
AFED, which was established in 1977 by the Agency for International Development, is jointly sponsored by the Armenian Missionary Association of America, the Armenian Relief Society and the Armenian General Benevolent Union. The Fund is administered by an American Supervisory Board consisting of the representatives of the cooperating organizations. Dr. Dennis R. Papazian of Southfield, MI, has been serving as the capable American Program Director of the Fund. The work in Lebanon is supervised by a special Advisory Committee representing the sponsoring organizations.

In reporting the ever-increasing hardship of our war-weary people in Lebanon, MS. Seta Pamboukian writes, "insecurity, unemployment, destruction and casualties are making life extremely difficult. The devaluation of the Lebanese pound has created a serious economic crisis . . . The unemployment rate, according to official sources, is 35% . . . The high cost of living has made the middle economic people poorer, and the situation of the people of the lower economic bracket extremely difficult. The orphans and widows are increasing in number, and the new cases that come to our attention are often more tragic and difficult. The Community is doing its best, but more aid is still needed very badly."

Indeed, the persistent fighting in Lebanon is continuing to have tragic effects on our community in the area. People are specially suffering from the con-

sequences of the soaring rate of inflation. Families and institutions, including churches and schools, are struggling to survive the ever-increasing cost of basic commodities and services. Our brothers and sisters in that war-torn country continue to call upon us to extend to them a loving hand of solidarity and financial assistance.

FIRST ARMENIAN EVANGELICAL CHURCH OF MONTREAL MARKS ANNIVERSARY WITH UNPRECEDENTED CRUSADE



The Rev. Berdj Djambazian

During the week of October 28-November 2, 1985, the First Armenian Evangelical Church of Montreal, Canada, celebrated its 25th anniversary. Throughout the year the membership of the church had carefully planned an Evangelistic Campaign as part of their celebration. The Rev. Berdj Djambazian, the dynamic pastor of the Armenian United Congregational Church of Hollywood, CA, was invited to lead the campaign. During the week-long crusade, Rev. Janbazian reached out to hundreds of people preaching the Gospel's message of Salvation. He reminded his listeners of the tragic and devastating events of the Armenian Genocide and urged all to accept the time-tested solution of the new life in Jesus Christ — the victorious life in our Savior.

Mr. Zaven Bakerjian, one of the active lay leaders of the First Church said, "Our

hearts were thrilled with joy and filled with praise as we witnessed His saving showers of blessing in direct answer to the prayers of His children. Literally, scores of people, young and old, from all walks of life, surrendered their lives to Jesus Christ and accepted Him as Lord and Saviour." Mr. Bakerjian further stated that even though the memorable days of the celebration have passed, the good work is continuing as the new converts are being cared for by the Church, and the messages of Rev. Jambazian are being made available to thousands of people through the medium of audio and video cassettes.

THE REV. JAMES H. MISIRIAN II APPOINTED PRESIDENT OF SBM

The Rev. James H. Misirian II of East Wenatchee, Wash., has been called to serve as president of Shepherds Baptist Ministries, Inc. (SBM), effective January 1, 1986. Rev. Misirian, formerly of Philadelphia, PA, is an enthusiastic supporter of the AMAA and a long-time, personal friend of our Executive Director, Dr. G. H. Chopourian. The SBM is a Regular Baptist Agency for the retarded which maintains a home and a school through which special care and educational programs are provided for over 150 young people from all across America. SBM also has a Special Education program to train young people for special ministries in churches and Christian schools.

Our congratulations and best wishes to this dynamic, academically highly qualified conservative minister with a great future.

PEGGY TAYLOR JOINS THE AMAA STAFF

Mrs. Margaret (Peggy) Taylor of Glen Rock, N.J. was recently appointed as Administrator of the AMAA Headquarters in Paramus, N.J.

Mrs. Taylor, an active Elder in the West Side Presbyterian Church in Ridgewood, N.J. served as a missionary with her husband under the Presbyterian Church (U.S.A.)/United Mission in Iraq, ministering in community development, as a teacher of English and music and principal of a girls' high school. Upon return-

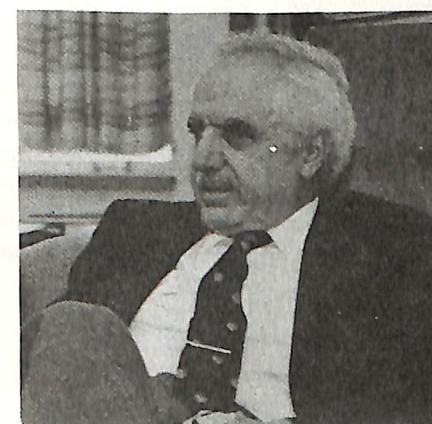


Margaret (Peggy) Taylor

and most respected collections in the area.

Mr. Hadidian's scholarly contributions have also been important. As a faculty member, he has taught courses in Theological Bibliography, History of Literature of New Testament Times, and the Letter of James. In addition, he has founded the Pickwick Publications, a theological press, which has published 65 titles since its origin in 1974. Mr. Hadidian has also authored a volume on the bibliography of Theology and Religion from 1850-1930, which will be published shortly.

In recognition of Mr. Hadidian's significant contributions to Pittsburgh Theological Seminary, the Board of Directors of



Dikran Hadidian

the institution recently conferred the status of Professor/Librarian Emeritus upon him.

The Board of Directors and the Executives of the AMAA wish Mr. Hadidian and his wife, Jean, God's blessings for their "new life" and future plans.

EMIL H. PHILIBOSIAN NAMED MUNICIPAL COURT JUDGE

Emil H. Philibosian, an AMAA Friend and attorney with a private practice in Middlebush, N.J., was recently appointed municipal court judge of Millstone, N.J. The appointment of Mr. Philibosian comes following an earlier appointment as municipal judge in Franklin Township which was announced in July, 1985.

The newly appointed judge is a graduate of Rutgers College and Fordham Law School in New York City in

1975. He served in the U.S. Army in Vietnam and received numerous awards that included the Silver Star, Bronze Star and Purple Heart.

Judge Philibosian was admitted to the New Jersey Bar in 1975 and New York Bar in 1982. He is president and owner of Philips Title & Abstract Agency, Inc.

The new judge is the son of Mr. George Philibosian of Fort Lee, N.J., former president and Board member of the AMAA.

KRIKOR YOUNOUSHKIAN AND DATEVIG SARMAZIAN MARRIED



Groom and bride—Krikor and Datevig Youmoushakian

Mr. Krikor (Koko) Youmoushakian and Miss Datevig Sarmazian were recently married in Aleppo, Syria. Mr. Youmoushakian is the pastor of the Armenian Evangelical Church of Ashrafieh in Beirut, Lebanon. Prior to his association with the Ashrafieh Church, he served the Armenian Evangelical Churches in the Kessab (Syria) area. Pastor Youmoushakian is a graduate of Haigazian College and the Near East School of Theology, and Mrs. Youmoushakian is a graduate of Aleppo College. The AMAA Board of Directors and the executive join in extending their congratulations to Pastor Krikor and Mrs. Datevig, and wishing them happy life and fruitful ministry together.

LEBANON: MORE DESTRUCTION AND SUFFERING



The shattered windows of the First Armenian Evangelical Church of Beirut.

Last month saw a new round of fierce fighting in Beirut, Lebanon, and this time, some of the worst violences took place near areas populated by Armenians. Reports received from our colleagues in trouble Beirut once again speak of destruction and disruption of life. Indeed, almost every day the news from Lebanon is a reminder of the ongoing human suffering there and the continuing need for emergency relief. Once again we are compelled to appeal to our members and friends for their loving support and ardent prayers for our war-weary people in Lebanon.

Armenian Presbyterian Church of Paramus, NJ

is privileged to invite you to

THE EIGHTH GENERAL ASSEMBLY OF THE ARMENIAN EVANGELICAL UNION OF NORTH AMERICA

THE FIFTH CONVENTION OF THE ARMENIAN EVANGELICAL YOUTH FELLOWSHIP

and the

140TH ANNIVERSARY OF THE ARMENIAN-EVANGELICAL CHURCH

THEME: "EXPLORING OUR FAITH"
A FOUR DAY GATHERING OF THE ARMENIAN EVANGELICALS TO FELLOWSHIP, LEARN, REFLECT AND PLAN

DATE: JUNE 25 - 29, 1986

WILLIAM PATERSON COLLEGE, WAYNE, N.J.

JOHN BOGOSIAN RECEIVES AWARD



Mr. John Bogosian (right) with Mr. Rollie Massimino of the Delaware County Chamber of Commerce.

Mr. John S. Bogosian, of Havertown, PA, a Board Member of AMAA, was recently named the Distinguished Small Business Person of the Year and so awarded by the Delaware County Chamber of Commerce Small Business Council. Further honor was given to Mr. Bogosian as he was elected at a statewide convention to represent Delaware County, PA, at a forthcoming National White House Conference on Small Business. He was one of six persons elected out of 300 statewide candidates.

Congratulations and best wishes from all friends and members of the AMAA.

JOHN AND AGNES GABRIEL MARK GOLDEN WEDDING ANNIVERSARY

John and Agnes Gabriel, Life Members and long time supporters of the AMAA, celebrated their 50th Wedding Anniversary on November 17, 1985. Over 200 relatives and close friends attended the celebration which was organized by their three children: Barbara Gasparian, Linda Kardashian and Ron Gabriel.

The Board of Directors and the Executives of the AMAA, join in extending to Mr. and Mrs. Gabriel heartiest congratulations and best wishes for God's continued blessings.

SCHEDULE OF AMAA SUNDAYS

San Francisco, CA—February 16

Calvary Armenian Cong'l Church
725 Brotherhood Way
San Francisco, CA
11:00 a.m.: AMAA Sunday Service

Bethel Armenian Evangelical Church
1620 Irving Street
San Francisco, CA
11:00 a.m.: AMAA Sunday Service

New York, NY—February 23

Armenian Evang. Church of N.Y.
152 East 34th Street
New York, NY
11:00 a.m.: AMAA Sunday Service
12:30 p.m.: Luncheon

Worcester, MA—March 2

Armenian Cong'l Church of the Martyrs
20-22 Ormond Street
Worcester, MA
11:00 a.m.: AMAA Sunday Service
12:30 p.m.: Luncheon

Watertown, MA—March 9

Armenian Memorial Church
32 Bigelow Avenue
Watertown, MA
11:00 a.m.: AMAA Sunday Service

Havertown, PA; Downey, CA—March 16

Armenian Martyrs' Cong'l Church
100 N. Edmonds Avenue
Havertown, PA
11:00 a.m.: AMAA Sunday Service
12:30 p.m.: Luncheon

Immanuel Armenian Congregational Church
9516 Downey Avenue
Downey, CA
11:00 a.m.: AMAA Sunday Service
12:30 p.m.: Luncheon

These services are planned to celebrate the work of the AMAA and learn more about its worldwide outreach. Our Executive and/or Field Directors will preach on the theme "Mission" and will speak about recent developments in the life and ministry of the AMAA. The representatives of your Missionary Association would love to see you.

VISITS WITH AMAA MEMBERS AND FRIENDS

Depicted below are some of the AMAA Members and Friends visited by the Executive, Field and West Coast Regional Directors during their field trips to various parts of the U.S. and Canada.



The Missions Committee of the Pilgrim Armenian Congregational Church of Fresno, CA.



The Youth of the First Armenian Evangelical Church of Montreal, Canada.



Mrs. Martiza Thompson of Cranston, RI; Attorney Charles Ajoutian, Jr. of Providence RI; Mr. Levon Mouradian of East Lansing, MI.



Our Field Director, Rev. M.B. Janbazian, with Nazareth Darakjian, M.D., of La Canada, CA; Mrs. Yevnige Bailey of Los Angeles, CA; Mr. Bud Kahian, the Treasurer of the AMAA Chapter of the Immanuel Armenian Church of Downey, CA.

ՀԻՄԱՆԱՆԻ ՇԱՐՈՒՆԱԿՈՒՈՂ ՈՂԲԵՐԳՈՒԹԻՒՆԸ

Դ. Պ. Ճանպաղեան

1974էն իվերէ որ կը լսենք Լիբանանի քաղաքացիական պատերազմին մասին։ Անոր մասին որեւէ լուր, որքան ալ ողբերգական ըլլայ, ալ նորութիւն չի ներկայացներ մեզի։ Անշոշտ կը ցաւինք երբ ատենը մէյ մը կը լսենք թի բարեկամ մը կամ հարազատ մը նիւթական կորուստներ կրած կամ զոհ գացած է կոփիներուն։ Բայց տեղեկութիւնները, եթէ չեն վերաբերիր մեզի մօտիկ անձեռու, չեն ազգեր մեզի այնչափ՝ որչափ կ'ազդէին տագնապին սկզբնական շրջանին։ Կարծես, ալ վարժուեցանք Լիբանանեան լուրերուն նկարագրած ցաւալի պատահարները ընդունելու որպէս՝ «բնական» երեւոյթ։ Հաւանաբար այս պատճառով է որ առաջուայ պէս խոռվագրով չենք խօսիր Լիբանանի կոփիներուն մասին։ Խոր մտահոգութիւն չենք ցուցաբերեր Լիբանանահայ մէր եղբայրներուն ու քոյրերուն, ինչպէս նաև եկեղեցական եւ ազգային ու կրթական հաստատութիւններուն անձկալի վիճակին ու կարօտութիւններուն նկատմամբ։

Պէյրութի Հայ Աւետ. Ա. Եկեղեցի Լրատուին վերջին թիւերէն է որ քաղուած են հետեւեալ հատուածները: Տեղեկագրուած պատահարները միայն մասսամբ կը ներկայացնեն այն ահռելի փորձառութիւնները, որոնք Լիբանանի մեր ժողովուրդին առօրեայ կեանքին մաս կը կազմէն 12 տարիներէ իվեր:

«Անցեալ Կիրակի պաշտամունքը խանգարուեցաւ ոմքակոծումի որոտներով . . . :»

«Յետմիջօրէի ժամը 2:25ին սկսած հրացանաձգութիւնը սաստիշացաւ, ծաւալեցաւ եւ բռնկեցուց եկեղեցիին կից փողոցները . . .»

«Երկուշաթի յետմիջօրէին սանձագերծուած կոյր
ռմբակոծումները եւ յաջորդ օրերու ապահովական
ձգտուած իրավիճակը անդամալուծեցին ամբողջ
քաղաքը»

«Ամբողջ Երկու օր եկեղեցին բակը եղաւ ռազմա-
դաշտ եւ չէնքը գրաւուեցաւ զինեալներու կողմէ: Այս
անգամ ունեցանք . . . 400 ջարդուած ապակիներ. . .
Հայկացեան Գոլէճի Մեխակեան չէնքին բոլոր
ապակիները փշրուեցան, բնալուծարանը ամբողջու-

ՄՈՆԹՐԵԱԼԻ ՀԱՅ ԱԻԵՏ. Ա. ԵԿԵՂԵՑԻՒ 25ԱՄԵԱԿԸ

Տարիներով մեր Եկեղեցւոյ հաւատացեալները կ'աղօ-
դին հոգեւոր արթնութեան մը համար: Եւ ահա, երբ
Եկեղեցւոյ 25ամեակը կը մօտենար, Եկեղեցին Վար-
ւժիւնը համոզումը կ'ունենար թէ յարմար ժամանակն
եօթը օրերու տեւողութեամբ աւետարանչական արշաւ
կազմակերպել փոխան՝ տարեկան ճաշկերոյթի մը:
Եկեղեցին սրտանց ու անզագար աշխատեցաւ այս
ոշաւին յաջողութեան համար: Տարեց եւ երիտասարդ
նղամներ, խմբակներ կազմած, յարատեւ աղօթեցին:

ատելը տրամադրեցին իրենց ժամանակը եւ ուժեղը :
ուրսի քաղաքներէն ալ բարեկամներ միացան մեզի
զօթելու Արշակին յաջողութեան համար :

Միեւ ապէս ուրախացանք երբ Վեր. Պերճ ձամպազեան,
ոլիվուտի Միացեալ Հայ ժողովական Եկեղեցւոյ
ովիւր, հակառակ իր շատ զբաղ Վիճակին ու մեծ
ատասխանատուութիւններուն, սիրով ընդունեց գալ
ոնթրէալ եւ առաջնորդել Աւետարանչական Արշաւը
կատեմբեր 28էն Նոյեմբեր 3 օրերուն։ Եկեղեցին

ըեալ վստահութիւն ունէր թէ Վեր. Ճամպագեան
կ անձն էր այս Արշաւը առաջնորդելու եւ Աւե-
նին պատգամը հրապուրիչ կերպով ներկայացնելու
ասարակութեան:

ոռածոյ փառք կուտանք որ Վեր. Ճամպազեանի
ամիները իսկապէս հոգեշունչ, ազդու ու օրհնաբեր
։ Սրբ. Հոգելոյն ներկայութիւնը ու առաջնորդու-
թ զգալի եղաւ Արշակն բոլոր տեւողութեան եւ
այ եղող բոլոր ժողովուրդին մէջ։

Քոօրեայ Արշաւին նիւթին էր, «Ուր կ'երթանք որպէս
Եկեղեցի, Ընտանիք ու Անհատ»: Վեր. Ճամպազ-
ր պատգամներուն մէջ շեշտեց, թէ եթէ կ'ուզենք որ
իրաւ ապրի, պէտք է դառնանք մեր պապերուն եր-
սծ հաւատքին, բանանք մեր սրտերը Աստուծոյ եւ
նք մեր կեանքի ճամբան: Իր պատրաստած Հայ-
ն ոճով հոգեւոր երգերով, Վեր. Ճամպազեան
ծեց հաճելի ու շինիչ մթնոլորտ, ամէն պաշտա-
ներուն:

էն ասպարէզք եւ դասակարգք եկող հարիւրաւոր
ո հետեւեցան պաշտամունքներուն։ Մինչեւ իսկ
ուայէն, Թորոնթոյէն եւ Հէմիլթոնէն հայորդիներ
այս ժողովներուն։ Ամէն երեկոյ Եկեղեցին կը
էր։ Մանաւանդ վերջին օրը, վերնատունը ու վարի

սհը լեցուեցաւ եւ տակաւին ոտքի մնացողներ եղան: Պ օր Սբ. Հաղորդութիւն մատակարարուեցաւ Եկեղեցոյս Հովհաննէ Վեր. Պարզեւ Օրջանեանի եւ քոյր ողեցոյ Հովհաննէ Վեր. Ցովհաննէս Ակներեանի մմէ:

Աւետարանչական այս Արշաւը մեծ օր հնութիւն եղաւ տերու: Ամէն երեկոյ երբ հրաւէր տրուէր, մեծ թիւով փառարդ-երիտասարդուէնիներ, չափահասներ, ուեմն ընտանիքներ առաջ կուգային նորոգելու իրենց գեւոր ուխտը եւ կամ իրենք զիրենք նուիրելու սուսի:

Այս Արշաւը նաեւ օր Հնութիւններ բերաւ մեր Եկեղեցին: Յարատեւութեան եւ գործակցութեան ոգին զօրաւ մեր մէջ: Աղօթքի կարեւորութիւնը եւ զօրութիւնը նաև: Աւետարանչութեան կարեւորութիւնը սորվենք:

Կ'աղօթենք Վեր. Ճամպազեանի համար, որ Տէրը զինքը

ՓԱՅԼԻԿ ՀԱՆՔՆԵԱՆ

ԴՐԱՄԱԿԱՆ ՀԱՅ ԱԻԵՏ. ԵԿԵՂԵՑԻՈՅ

ԱՄԵԱԿԻ ՃԱՇԿԵՐՈՅԹԸ



ոս Անձեւըսի նախկին դատախազը, որ տուաւ անգելէ-
էնով կուռ բանախօսութիւնը իբր գլխաւոր հիւր խօսող
Որ. ձիմ Փիթըրսըն, Օնթարիոյի վարչապետին եղբայրը
և ներկայացուցիչը, որ անգելերէնով ու քանի մը
այերէն բառերով շնորհաւորեց եկեղեցին այս յատկա-
շական տարեղարձին առիթով։ Վեր. եւ Տիկ. Ա. ձիգ-
էճեան, Տէր եւ Տիկ. Միհրան ձիգմէճեան, Տիկ. ժանէլ-
անլեան եւ Պէր. Տէր եւ Տիկ. Ե. Սարմագեան։ Նաեւ
երկայ էին Հոգէ. Տէր Խաժակ Ծ. Վրդ. Յակոբեան՝ Ա
լստուածածին եկեղեցիի հովիւր, Հոգէ. Վրդ. Տէր

Տէրեան՝ Ս. Երրորդութիւն Եկեղեցիի հովիւը եւ Վեր. Եւ Տիկ. Ա. Գէրպապեան՝ Գէյմպիթի Հայ Աւետ. Եկեղեցիի հովիւը: Հոգ. Եղիա Վրդ. Քիրէջեան բացակայ ըլլալով զրկած էր իր շնորհաւորագիրը: Տէր եւ Տիկ. Ս. Բամպակեան, Հայ Աւետ. Հոգ. Եղայյութեան Եկեղեցին, եւ Տէր եւ Տիկ. Սարգս Հանճեան, իր ներկայացուցիչներ Մոնթրէալի Հայ Աւետ. Ա. Եկեղեցին: Տէր եւ Տիկ. Յովհաննէս Ժամկոչեան, որոնք եկած էին Լու Անձելըսէն, յատկապէս ներկայ գտնուելու սոյն ճաշկերթին: Պր. Յովհաննէս Ժամկոչեան եղած է Եկեղեցիի հիմնադիր վարչականներէն մէկը, իսկ տիկինը՝ Զարուհի, եղած է ատենապետ եւ անդամ Տիկնանց Միութեան: Չորս տարուան բեղուն ծառայութեան շրջան մը բոլորելէն ետք անոնք հարկադրուած են մեկնիլ Լու Անձելը: Պր. Յովհաննէս Աղասեան, Սան Ֆրանսիսկոյէն եւ բարերար Պր. Եղուարդ Մանիշակեան, Նիւ Եղորքն: Գնահատելի էր նաև Գէյմպիթի Հայ Աւետ. Եկեղեցին խումբ մը ժողովուրդի ներկայութիւնը:

Սիլվա Քիլչիւթեան, Նիւ Եղորքն, Երկու անգլերէն եւ Երեք հայերէն երգերով մասնաւոր փայլ եւ ճոխութիւն բերեւ ճաշկերթին: Ան Հրաւիրուած էր իր մենակատար երգչուհի: Հուրի էզմէզեան դաշնակի վրայ ճարտարօրէն ընկերացաւ Սիլվային եւ նուազեց Կտոր մը առանձին: Նոյնպէս դաշնակի վրայ նուազեց, առաջին անգամ պաշտօնապէս հանրութեան ներկայանալով, Սիւակ Սարմագեան:

Ճաշկերթին ետք տեղի ունեցաւ Հանգանակութիւն չովիւին առաջնորդութեամբ, Եկեղեցին նոր չէնքի մը չիմնադրամի գոյացման համար: Իր նպատակակէտ որոշուած էր 5 տարուան ընթացքին գոյացնել 250,000 տոլար: Առի զարմանք եւ ուրախութիւն բոլոր ներկաներուն արգիւնքը եղաւ 194,315 տոլար:

Ապա Եկեղեցիի Վարչութեան որոշումով գնահատանքի յուշանուէրներ արուեցան Եկեղեցիի բոլոր այն զաւակներուն որոնք նուազագոյն տասը եւ աւելի տարիներ ծառայած էին Եկեղեցին մէջ վարչական կամ այլ մարզերէ ներս, ընդամէնը 19 հոգիներու: Հուսկ ապա բոլոր հովիւներու մասնակցութեամբ կտրուեցաւ 25րդ տարեդարձի եւ Վեր. Ա. Ճիզմէճեանի օրհնութեամբ վերջ դատաւ ճաշկերթը:

INVEST IN THE FUTURE OF ARMENIAN YOUTH

The Armenian youngsters of today are the teachers, engineers, nurses, scientists, doctors, diplomats, pastors and journalists of tomorrow.

Armenian children and youth living in the Middle East can be assured of primary and high school education only with your help. Because of inflation, unemployment and poverty, their parents are hardly able to cope with the cost of living and education.

Many children in Lebanon, living in fear, death and uncertainty, will drop out of school unless you help.

THE NEED IS URGENT! SPONSORS ARE NEEDED FOR CHILDREN SPECIALLY IN LEBANON

INVEST TODAY!! SPONSOR ONE OR MORE CHILDREN

**YOU MAY HELP BY INVESTING JUST:
\$100.00 to help educate an elementary or
high school student.**

Fill in the coupon below and mail it today to:

ARMENIAN MISSIONARY ASSOCIATION OF AMERICA
140 Forest Avenue, Paramus, New Jersey 07652

Gentlemen:

Yes, I want to invest in the lives of young Armenians. I wish to sponsor

- One student
- Two students
- Three students
- . . . students
- Enclosed is my sponsorship contribution of \$ _____
- Please bill me
- Please send me more information
- I cannot become a sponsor right now, but I enclose a special contribution of \$ _____ underprivileged children.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

All gifts are fully tax deductible. Make checks payable to the Armenian Missionary Association of America, Inc., and mail to: AMAA; 140 Forest Avenue, Paramus, New Jersey 07652



OBITUARIES

ALBERT DIKRAK KOUNDAKJIAN

Submitted by
Dora Koundakjian Johnson



Albert D. Koundakjian

Albert Dikran Koundakjian, an AMAA Life Member and Endowment Funder, died unexpectedly on January 11, 1986. He was born in Kessab, Syria, on June 18, 1908, the firstborn son of Dikran and Yester Koundakjian. His father was the pastor of the Armenian Evangelical Church in Kessab. In 1913, he lost his mother and in 1915 he was deported to the Syrian desert with his father who succumbed to typhus in the course of helping refugee widows and orphans. He and his brother, Hagop, and sister Gulenia were fortunate to be taken care of by their grandmother, Mariam, and surviving uncle, Philip, and aunts, Yevnique Jebejian, Persape Badeer and Helen Hadidian.

Albert received his early education in Aleppo, and then went on to the American University of Beirut, where he received his B.A. in history in 1931. His first job was in Alexandria (then part of Syria) teaching mathematics and that is what he taught until he retired in 1975. His teaching career also took him to Brummana High School in the Lebanon mountains run by the British Friends Society, 1937-1949; the Armenian Schools, Beirut, 1949-51. In 1952, he joined the staff of the American Community School in Beirut where he remained until he immigrated to the U.S. in 1958. He taught at the Fieldston School of the Ethical Culture Society in Riverdale (Bronx), New York, until his retirement.

Albert was a teacher, a church worker, and a devoted family man. As teacher, his students occupied much of his personal attention. He was always tutoring someone who needed the extra help. His home was always open to the child who needed an ear to listen, a meal to

eat, or just a place to relax. After retirement, he continued to maintain contact with former students and to tutor new students. His concern for people with lesser opportunities led him to be involved in programs such as *Upward Bound* which were designed to provide promising students and classes and tutoring that would give them the opportunities to study in better schools.

As church worker, Albert was involved in the First Armenian Evangelical Church in Beirut as treasurer of the school. He was closely associated with Haigazian College for many years, as trustee and friend. The College was close to his heart because it represented a dream—to provide a superior education for Armenian men and women where they would also be able to maintain their culture and language. In New York City, he became a member of the Armenian Evangelical Church in New York. He served in that church on countless committees. At the time of his death, he was chairman of the Board of Deacons. No job was unimportant when it came to serving the church. He and his wife were fortunate to be able to establish a fund in memory of their parents for scholarships for students seeking theological education through the Armenian Missionary Association of America. He and his wife established an AMAA Endowment Fund which will be a lasting remembrance of their life-long commitment to Christian missions.

May God bless Jack's memory and comfort his family and friends.

entered his eternal rest in the early hours of Monday, December 2, 1985.

Jack, born in Aintab (now Turkey) on January 20, 1900, left his native city with his family when he was only three years old, to join his father who had gone to Egypt earlier. In 1921, he immigrated to the U.S. and after spending three months in New York settled in Los Angeles, CA.

In 1930, Jack married Ms. Mary Cutler, an Aintabtzi herself. Mary was born on February 22, 1907. Her family left Aintab in 1932 and after spending seven months in Paris arrived in Los Angeles, CA.

Jack established a sign painting business and later became an appliance serviceman. Kind and considerate, he became a successful businessman respected by all.

The Josephs were members of Massis Armenian Congregational Church who later became members of the United Armenian Congregational Church when three churches merged in 1963 to form a UACC. Mr. Joseph, performing his charities very privately to assure his gifts went to causes he appreciated, was supportive of Armenian Evangelical causes, especially the work of the Armenian Missionary Association of America. He and his wife established an AMAA Endowment Fund which will be a lasting remembrance of their life-long commitment to Christian missions.

May God bless Jack's memory and comfort his family and friends.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

*SAATJIAN, Haiganoush
Southfield, MI Dec. 12, 1985

*CHAMALIAN, Archie
Cresskill, NJ Dec. 26, 1985

*CHAKERIAN, Adour
Cleveland, OH Dec. 27, 1985

*HADIDIAN, Edgar
San Jose, CA Dec. 29, 1985

*ALTOONJIAN, Flora
St. Augustine, FL Dec. 30, 1985

*TAHMISIAN, Theodor
Fresno, CA Jan. 1, 1986

*KOUNDAKJIAN, Albert
Riverdale, NY Jan. 11, 1986

*KUPELIAN, Mary
Bethesda, MD Jan. 12, 1986

*GANGUZZA, Anthony
West New York, NJ Jan. 16, 1986

*DAGAVARIAN, Oursa
Park Ridge, NJ Jan. 16, 1986

*CASHIAN, Madeline
Union City, NJ Jan. 16, 1986

*Memorials were designated for AMAA.
**Bequest assigned.



NL0453761

JACK JOSEPH

Mr. Jack Joseph, beloved husband of Mrs. Mary Joseph, the former Ms. Mary Cutler,

15 4/1/88

PLANNING FOR TOMORROW

To help our members and friends meet their personal charitable goals, we are offering below two different giving plans: **Bequests** and **Revocable Trusts**. Both of these plans are designed to help you give from whatever resources you have, above what is needed for the security and care of your family.

BEQUEST: YOUR FINAL GIFT FOR MISSIONS

A bequest is simply a gift made by Will to a named individual or institution. It is important to remember that charitable bequests are excluded from your adjusted gross estate for estate tax purposes. This means that the cost to your heirs of a bequest may be lower—often, substantially lower—than the dollar value of the bequest.

A bequest to the Armenian Missionary Association of America can be **specific bequest** of cash, of named securities or of other property. Or it can be a **residuary bequest** of all or some of the remainder of your estate after the payment of debts, taxes, administrative expenses and specific bequests to other beneficiaries.

A **contingent bequest** would take effect only if the primary beneficiaries predecease you or are otherwise disqualified as legatees. Because a contingent bequest to the AMAA in no way compromises the interests of spouse, children, parents or other primary beneficiaries, a younger donor might well wish to honor the AMAA by adding one to his or her Will.

Because an outright bequest to the AMAA, as well as certain bequests in

trust, reduce the size of your taxable estate, such a bequest may well be a useful instrument in your estate planning.

A bequest, like a gift, may be either unrestricted or restricted in form. Most donors favor unrestricted bequests, which the AMAA can apply to meet any of its future financial needs.

Outright, Unconditional Bequest

I give and bequeath to the Armenian Missionary Association of America, Inc., a christian charitable organization in Bergen County, Paramus, New Jersey, the sum of \$ _____, which may be expended at the discretion of the Board of Directors of the Armenian Missionary Association of America, Inc.

Permanent Endowment Fund for General Purposes

I give and bequeath to the Armenian Missionary Association of America, Inc., a christian charitable organization in Bergen County, Paramus, New Jersey, the sum of \$ _____ (to establish the _____ Memorial Endowment), the principal of which shall be invested in such manner as the Board of Directors of the Armenian Missionary Association of America, Inc. shall deem best, and the income only to be used at the discretion of the Board of Directors for (educational, evangelistic, relief) purposes.

REVOCABLE TRUST: THE GIFT THAT WILL BE RETURNED TO YOU IF NEEDED

Have you wanted to use your resources to support the work of the Armenian Missionary Association of America but hesitated, fearful of unex-

pected emergencies? If so, you will be happy to know there is a way you can do so with no financial risks.

A **Revocable Trust** makes it possible for you to transfer money, stocks (including mutual funds), bonds or other property to the AMAA. In the role of trustee, the Association will hold your property and pay income to you or another named beneficiary[ies]. Should an emergency such as loss of job or sickness arise, the trust is revocable.

This is an excellent vehicle for Christian giving. It provides security in giving while allowing you to make generous use of your assets to further the Gospel. A revocable trust offers you:

SIMPLICITY: These trusts are easy to understand, set up and revoke.

FLEXIBILITY: They can be funded in a number of different ways, added to or revoked; the income designated to one or more beneficiaries or given to support the AMAA ministries.

EXPEDIENCY: Though considered a part of the estate for tax purposes, such a trust passes outside probate court, saving time and expense.

PRIVACY: Trusts, unlike wills, are private agreements and not matters of public record. If you wish, no one need know the content of the trust except the Association and your beneficiary[ies].

Most important, a revocable trust offers you an opportunity to help preach God's Word. If you would like further information about how you can participate in this meaningful giving program through a revocable trust, please feel free to write or phone the AMAA office and speak to one of the AMAA Directors.

Armenian Missionary Association of America

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